

death aside, and confirmed forever the hope of humanity in the endless life.

In the first instance noticed, when Christ exerted his power over death, the enemy had simply finished his work, a little girl's spirit had just flown. In the next, some hours passed after the soul's departure. In the third, days intervened between the stroke of death and the summons to life. There shall be another great step, and then all who are in their graves shall hear the voice of the Son of God, and shall come forth. And what does it matter how long that may be? Even if the interval be covered by milleniums, I shall live again, if Christ now lives in me. And by the power of his resurrection my redeemed dust, reunited with its ransomed soul, shall be glorified together, and enter on the new, abundant and eternal life, to be forever with the Lord.

### THE RESURRECTION

G. W. RENCH

The first Lord's day was the "Emancipation Proclamation" of the world. The one decided that slavery should not exist in the United States, the other that slavery ought not to exist anywhere in the world. The one bestowed political freedom, the other spiritual freedom. The declaration was, and is "And I, if I be lifted up will draw all men unto me." For "If the Son therefore shall make you free, ye shall be free indeed." Blessed freedom! The hardships of political slavery may be oppressive, but O, the slavery of the soul!

The resurrection of Jesus was the resurrection of hope. Character could not be developed when hearts were in despair, and despair was settling down upon the world like a heavy fog. On the resurrection day hope pierced the gloom, and then dispelled it. Rome no longer need ask, "Who shall guard our guards and rule our rulers?" When the prattling tongue of the child was stilled in death, mother no longer need weep as those who have no hope, for the blessed resurrection—sunshine had driven the darkness all out of the tomb.

The resurrection of Jesus was the resurrection of ambition. We are no stronger than the cause to which we are committed. We shall survive the worlds. Our ambitions, therefore, must reach beyond the world. The tramp at our door does not need bread half so much as he needs self respect, and manhood. He can earn his bread as well as others do if from his heart could be resurrected manhood and noble ambitions. Give him the resurrected Christ.

The resurrection of Jesus was the resurrection of the home. The home is the unit of all government. The home is the A B C of heaven. When Jenny Lind sang "Home, Sweet Home" in New York City, twenty thousand people shouted and applauded, and then wept great tears of joy. Home was resurrected in their hearts. When La Fayette visited this country in 1824, he was unmoved by the stirring music, the booming cannon,

or the applauses of men; but when a picture of his boyhood home was unveiled before his eyes, he was moved to tears. The dearest place on this earth is only a shadow of the place made dear by the resurrection of Jesus.

O, God, our Father, we thank thee for the resurrection day. Bring forth from our dead hopes and ambitions the Easter lily of nobler purposes in life, that, thru Jesus, the sweet home of earth may bloom into the pure, white petals of heaven.

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### EASTER MEDITATIONS

MARTIN SHIVELY

There have been many brave and really noble men who have lived and died, and whose names will long be honored. In every profession and calling these have wrought for the world's good. But one name far outshines them all. It matters not among what class that name may be placed,—literary men, scholars, scientists, philanthropists or statesmen,—the name of our Savior still stands easily at the head of the list, for in each class it stands for One whose life and work accomplished more than any other.

The life of Jesus has been much written about and commented upon, but "the half has never been told." His entire unselfishness, and his constant effort to make men happier and better, have no equal among men. The Father must have designed him to be a model toward the attainment of which all men should strive. An apostle was evidently thinking about him in this light when he said, "We shall be saved by his life." (Rom. 5:10) If the mere living of one perfectly good, could avail, then certainly his life must avail. However, this cannot be what is meant, for too much reference is constantly made to the necessity and efficiency of his death. The meaning, most likely, is that by his life, men were shown the way of perfectness, and also the character of the manhood in which his spirit dwells. (Rom. 8:9)

Then, too, the death of our Savior stands out conspicuously. His entire innocence, his dignified bearing during his trial, his great devotion to the cause he came to establish, and the tender remembrance of his loved ones, and his prayer for the forgiveness of his executioners,—all these and much more, rise vividly before our minds, at the merest mention of Calvary. The great Frenchman who was contrasting the characters of some noted men, declared "Socrates died like a philosopher, but Jesus died like a God." And the Roman officer who knew all the circumstances leading up to his death, exclaimed in the presence of his dying body, "Truly, this was the Son of God." (Matt. 27:54)

But the crowning glory of our religion, yea its very foundation, in many respects, is neither his life nor death, but his resurrection from the dead. The efficacy of faith, (I Cor. 15:17,) and of baptism, (1 Pet. 3:21)—the very center and circumference of

the basis of our hopes for eternal life, all depend upon this one great event. And lest faith might not be able to accept a thing so unusual, and so apparently impossible, an extra amount of testimony is offered to substantiate the fact. First there were the Roman soldiers, who were appointed to guard the tomb. True they were afterward bought off, to tell the story of the theft of the body while they slept, which, if it had been true, would have cost them their heads, for the Roman law stood no foolishness on the part of its servants. Their first story, while still under the "spell" of what they had seen, was that Jesus was risen from the dead. Matt. 28:11.) At first these men had nothing to gain by falsehood, and their earlier statement was uninfluenced by Jewish gold. And then there came the two devoted women, who found an empty tomb and a living Savior. Later, two disciples in the public highway and in their own home, saw and conversed with him. Then the ten were his hosts in that upper chamber, and afterwards the doubting Thomas received such assurances of his resurrection, as fully convinced him, and he reverently exclaimed, "My Lord and my God." There was also a meeting with several of the apostles who had returned to their fishing. More than five hundred saw him on another occasion, (I Cor. 15:6,) and a hundred and twenty were present at his ascension, (Acts 1:15,) receiving his parting admonition and benediction. Last of all came Paul, (I Cor. 15:8,) whose words on the subject have no uncertain sound about them. Luke might well speak of these evidences as "many infallible proofs," (Acts 1:3,) and Peter would give every assurance that it was not "a cunningly devised fable." (II Pet. 1:16) With such an array of testimony, all entirely positive in its nature, doubt has no foundation upon which to rest, and a "lively hope" is begotten within us.

There is also not a little indirect testimony which must go far toward confirming the disciples' faith. Among this, is the fact that when on the day of Pentecost, little more than a month after the crucifixion, Peter and the other apostles boldly preached the resurrection, and not a voice in the great throng was lifted in denial. In spite of the efforts to suppress the fact, it had leaked out, and the people must have been convinced of its correctness. At any rate, three thousand souls were ready to accept all his claims and take him as their Savior. This peculiarity seems generally to have attended the preaching of the apostles,—none dared to deny a thing so well supported by testimony. True, the philosophers at Athens mocked when Paul mentioned resurrection, but some of their number were convinced, and later even the descendants of the mockers yielded, for Athens became a Christian city.

Jesus lives, and because he lives, we also shall live with him, for "we shall be like him, and we shall see him as he is."

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